neither by our negations, *neti neti,*—for we cannot limit it by saying it is not this, it is not that,—nor by our affirmations, for we cannot fix it by saying it is this, it is that, *iti iti.* And yet, though in this way unknowable to us, it is not altogether and in every way unknowable; it is self-evident to itself and, although inexpressible, yet self-evident to a knowledge by identity of which the spiritual being in us must be capable; for that spiritual being is in its essence and its original and intimate reality not other than this Supreme Existence. But although thus indeterminable to Mind, because of its absoluteness and infinity, we discover that this Supreme and Eternal Infinite determines itself to our consciousness in the universe by real and fundamental truths of its being which are beyond the universe and in it and are the very foundation of its existence. These truths present themselves to our conceptual cognition as the fundamental aspects in which we see and experience the omnipresent Reality. In themselves they are seized directly, not by intellectual understanding but by a spiritual intuition, a spiritual experience in the very substance of our consciousness; but

they can also be caught at in conception by a large
and plastic idea and can be expressed in some sort
by a plastic speech which does not insist too much
on rigid definition or limit the wideness and
subtlety of the idea. In order to express this
experience or this idea with any nearness a language
has to be created which is at once intuitively